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Diefenbaker and Anti-hate Bill (Editorial, page 4)

CANADIAN JEWISH NEWS

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Golda tells Rogers: "no compromise...between life and death"

ISRAEL READY FOR PEACE TALKS OR WAR

WASHINGTON: MOSCOW EXPLOITS MIDEAST

Exclusive Canadian Jewish News Report

Washington.- The United States State Department on Tuesday accused Russia of using the Middle East situation "for propaganda purposes," instead of trying to "deal seriously with the problems."

This statement is considered a followup to the declaration made last week by Secretary of State Rogers which had been interpreted in Israel as American support for the Soviet point of view. It also is said to be in reply to the protest by former Vice President Hubert H. Humphrey and other domestic critics of the Administration's peace plan.

A State Department spokesman said Mr. Humphrey had not read the "entire speech" by Secretary Rogers.

The spokesman for the State Department referred specifically to an editorial in Pravda that appeared on Sunday and in which Mr. Rogers' statement was criticized.

The State Department said the U.S. Government still is "expecting" an official answer from Moscow to its peace plan.

In his much publicized speech the American Foreign Minister called for an Israeli withdrawal from territory occupied during the war of June 1967 in return for a binding peace agreement from the Arabs.

Rogers' speech has been attacked both by Israeli leaders and by very influential Republicans and Democrats in the United States.

According to Senator Jacob K. Javits, Republican senator, Mr. Rogers' speech means that "each time the Soviet Union gives an inch, the United States walks a whole mile."

In Boston Senator Edward W. Brooke, the very influential Negro leader of Massachusetts, joined Senator Javits in criticizing Mr. Rogers' call for Israel withdrawal. According to former Vice President Humphrey, Rogers was "unrealistic".

Only Senator J.W. Fulbright, an enemy of the administration and one who had attacked Israel in the past, supported Secretary Rogers.

(See editorial, page 4)

OLD AND NEW ISRAELI MINISTERS AFTER VOTE IN PARLIAMENT: RIGHT, MAJ. GEN. EZER WEIZMAN; LEFT: GOLDA MEIR; SHIMON PERES; MOSHE DAYAN.

Nation strong, will fight if provoked

By the C.J.N. Diplomatic Editor

The new Israeli Government, confirmed on Monday by the Knesset (90 votes to 10 with 4 abstentions), is considered the most militant in the history of the Jewish nation. The coalition cabinet which took a month to form, with 24 ministers, is the largest in Israel's history. It is led by Golda Meir of the Labor Party, which holds most of the important portfolios. Second in importance in the coalition is Gahal (Herut -- Liberals); the third partner of significance is the National Religious Party. The minor partners are: the extreme Leftwing Mapam; the Independent Liberals; two pro-Labor Arab groups.

Outstanding among the new faces in the Government is Major General Ezer Weizman, the second ranking military man in Israel and architect of the Israeli air forces-victories in the 1967 war. Weizman, 45, a nephew of Israel's first President, the late Chaim Weizmann, is a Herut man, an opponent of his late uncle. He had dropped the second "n" in order not to be associated politically with his uncle's ideology. He also is a brother-in-law of Defense Minister Moshe Dayan (who remains in that post). Abba Eban will retain the Foreign Ministry and Yigal Allon will be Deputy Prime Minister.

Menahem Begin, leader of Herut, will remain Minister without Portfolio as well as a member of the small, inner, decision-making cabinet.

WARNS ARABS

In a two-hour policy speech, Mrs. Meir gave the impression of "hiding the olive branch," which she so often proposed to the Arabs. She charged the Arab extremist governments with the aim to "exterminate" Israel.

Then she warned:

"Our planes are in complete control of the skies; our military force today is stronger than it has ever been."

Since the Arabs refuse to send envoys to negotiate peace with Israel, Golda stated, the Israeli soldiers will stay where they are.

While Israel's new Government decided to accept, in the Premier's words, "this time only a true peace," Israeli planes continued to attack targets in Egypt and Jordan. Jerusalem ridiculed Cairo's boasts that the Egyptians successfully attacked positions in Suez. It also submitted a statement to the international Red Cross, with documents charging the Egyptians of having tortured two captured Israeli pilots who had been returned as part of a prisoners' exchange. These pilots, Ashkenazi and Rom, had been beaten and refused medical help while in captivity.

CAPABLE OF HOLDING CEASE-FIRE LINES

In her State-of-the-Nation address to parliament, the Premier also made the following points:

*** Israel will establish security outposts and permanent settlements on the "soil of the homeland."**

*** It will consolidate the unification of Jerusalem, maintain the integrity of the Holy City and encourage a more rapid increase of its population.**

*** Israel now is stronger than ever and capable of holding the ceasefire lines until the advent of peace.**

NO COMPROMISE WITH LIFE

Referring to the present efforts by the Big Four, Mrs. Meir said, "There is no point in playing with formulas, with activities of mediators, with compromise suggestions." She stressed again that her Government would consider direct talks with Arabs only.

Defining what she described as "the root of the dispute," Mrs. Meir declared:

"Between existence and nonexistence there can be no compromise. Between life and extinction no formula can be found to enable a little of this and a little of that."

She then proceeded to characterize three of the Big Four nations as either anti-Israel (France and the Soviet Union) or "unfit as mediator" (Great Britain).

The Premier then spoke of the Soviet Union as no less responsible than the Arab States for the Six Day War and the current crisis. She lashed out at France for not delivering to Israel the Mirage jets for which Paris accepted payment in full.

(cont. on page 8)

JCNS Exclusive from Paris by Fred Goldstein

FRANCE AND NASSER
Arab inroads: all facts

As the French Government continues to demonstrate its anti-Israel, pro-Arab stance there are increasing signs that the French public, too, is moving towards an anti-Israel attitude. Arab propaganda is making inroads into French public opinion and is gaining more leverage as it reaches a wider audience.

Mr Georges Pompidou may have succeeded General Charles de Gaulle as President of France, but the policy adopted by the Government is still that of "le grand Charles." A ministerial aide has said that only three Ministers can now be said to be supporters of Israel: Mr Leo Hamon, Mr Albin Chalandon and Mr Robert Vivien.

Mr Hamon is the Government spokesman and wields considerable influence with Mr Pompidou, though not on the subject of Israel, because of his Jewish origins. Mr Chalandon is Minister of Equipment and Housing. Mr Vivien is Under-Secretary of State for Housing.

The vast majority of the Cabinet, however, including all the senior Ministers, are solidly pro-Arab. For most of them, the "Palestinian nation' is a living fact and will be the determining factor in the future of the Middle East.

Others consider that Israel is too stubborn to merit support and are nourished in their opinion by a spate of reports in the French press, datelined Washington and describing how President Nixon has tired of supporting Israel.

A recent arrival in Paris, a senior member of the Israeli Embassy, who has been strongly impressed by the current atmosphere here -- the others have become acclimatised, as it were -- said a few days ago: "Nobody in France seems to listen to us anymore". Other observers have noted that the Arab terrorists are "in" in France today. They make news and they gain sympathy.

French Jews are worried at the situation, and there is anxiety lest anti-Zionism should deteriorate further into antisemitism, in fact, there are indications that this is, indeed, already beginning to happen.

A manifestation of the perturbation among the Jewish community was unanimous criticism by delegates to the recent European Keren Kayemet (National Fund) conference, of the paucity -- and even non-existence -- of Israeli public relations and information activities.

The conference was the wrong forum for that sort of subject, delegates were told by the Jewish National Fund, Mr. Yaacov Tsur. The JNF had nothing to do with such activities, he added.

But, although the rank-and-file French Jew is alarmed, counter-action by the community as a whole has been sparse and ineffective.

What makes the situation even more perturbing -- and frustrating -- is that little real effort would be needed to aid a swing in French opinion, both among the people and among the politicians.

Two factors would work in their favor. The first is President Pompidou's desire to make a success of his forthcoming visit to the United States and his fear of hostile reactions there by what are termed "influential Jewish circles." Those at the top among the French community should, it is thought, discard the statements of professional Gaullist propagandists and tell their American colleagues the truth about French policy.

The second -- and, perhaps, more important -- factor is the real fear among the French police of the potential for mischief by Arab terrorists working among the million Algerian Moslems who now live in France.

SOCIAL DISORDERS

It is no exaggeration to say that the police are very frightened, indeed, at what the Palestinian and other terrorists may be up to, since they know that the social disorders and troubles now plaguing France have been organized by the extreme Left, using "for Palestine" as one of its slogans.

If the heads of French Jewry were to point out that the enemies of Israel are also the enemies of the Pompidou regime they might transform into reality the wishful thinking of some professional "wheeler-dealers" in Jewish and Israeli affairs who are claiming that there will soon be a change of heart among majority circles in French politics.

Meanwhile, the slide continues towards semi-official, or even official antisemitism in France.

Commentary

by M.J. NURENBERGER

Catholics and Jews
LIVING TOGETHER, PRAYING SEPARATELY

The document on relations between Roman Catholics and Jews, released last week by Lawrence Cardinal Shehan, Archbishop of Baltimore, is of historic significance. In the history of Jewish-Christian rapport, it perhaps is the most important text made public in the last 1,900 years. I dare say it has come to pass simply because of the fact that there is a Jewish temporal power: the State of Israel.

* * *

To me the part suggesting the possibility of joint prayer is of lesser importance than the other recommendations in the realm of human relations.

I never felt that people of various religious persuasions should be encouraged to pray together. In my opinion, living together in mutual respect and tolerance forms the basis for a just, social order. People should have the right to worship according to their belief. Yet they should join together in human coexistence to make this planet more habitable.

* * *

What are the historic changes emanating from this new document approved by the Vatican?

First, the recognition that Catholics should accept the religious significance of the State of Israel for Jews and that they realize this fundamental of the Jewish faith is the eternal "link between the people of Israel and the Land of Israel."

Second, Judaism should not be regarded as a transition or stepping stone to accept Christianity; that the Old Testament be given "its proper validity."

Third, the rejection of the traditional Catholic view that "only Christianity embraces the law of love and freedom."

It seems that this document worked out by the Vatican ecumenical secretariat carries the imprint of both the late Pope John and the late Augustine Cardinal Bea. It puts an end to the justified fear of many generations of Jews that any Roman approach to them is an effort to conversion.

It also urges interfaith cooperation in the field of human relations, or, as the document states, in the pursuit "of social justice and peace."

Several Catholic leaders have declared that they agree with the essence of the document: relations between Christians and Jews have, for the most part, been no more than a monologue. "A true dialogue now must be established . . . all intent of proselytizing and conversion is excluded."

* * *

I repeat, it is obvious that this new era is being inaugurated because of the existence of the State of Israel. The Church of Rome now is convinced that the government in Jerusalem profoundly respects the Christian interests and presence in the Holy Land. What it demands is reciprocity. And this reciprocity, it seems, the Vatican is ready to acknowledge.

For our new era must become one of mutual respect -- even more -- of communities of faith supporting each other in the defense against the assault of the new paganism.

In this effort, Rome knows, it will have Judaism on its side.

Pravda depicts Israel

COUNTRY WHERE MOTHER SELLS HER DAUGHTER

London (JCNS) - Israel is a country where a mother is asked to sell her daughter for 6,000 Lbs., where a worker cannot afford to send his son to university, and where only crooks have found their "promised land" --- according to Pravda, the Soviet Communist Party newspaper.

This is the Russian reply to international demands that Soliet Jews should be allowed to emigrate to Israel. It followed the disclosure by Mrs. Golda Meir, the Israeli Prime Minister, of an appeal by 18 Jewish families in Georgia that they be allowed to emigrate.

Pravda's correspondent in Georgia reported "letters" from emigres in Israel which complained about conditions in the Jewish State.

One, "full of despair," was said to be from a Mrs. Benedikta Tskavzaradze who was quoted as asking friends to seek visas for her children to return to Georgia.

"They are growing up here in poverty and inhuman conditions, and Israel needs them only as soldiers against the Arabs .... Many Russian Jews here have lost their children in the war. Why? Only for the millionaires to have more money . . . .

EVERYTHING FOR SALE

"Everything is for sale in Israel, from the road we walk on to children. I have been offered 6,000 Lbs. for my daughter. I cry no more. There are no tears left. My hair has turned grey."

Another supposed letter from a couple named as Maria Gerzman and Haim Oisub was quoted by Pravda.

They were said to have written: "A worker cannot dream of sending his son to a university. To lose a job here means to become a pauper. If only we had a chance to return to the Soviet Union, we would do so without hesitation."

But not all emigres wished to return, added the Pravda correspondent. The brothers Yakov, Moshe and Benzion Mikhelashvila, "whose past was well known in the district were they lived," had taken part since their emigration in 1967 "in dirty machinations and speculations." For them, "Israel had indeed turned out to be the promised land."

According to Pravda, the campaign opened by "international Zionist quarters and the Israeli ruling upper crust" for the emigration of Soviet Jews was designed to divert world attention "from the crimes committed by the Israeli military in occupied Arab territories."

Those who inspired "the dirty anti-Soviet allegations would like to muzzle those in Israel who boldly come out against Israeli aggression and for peace with the Arab countries . . . ."

Young Soviet Jews said to be "militant"

New York (JCNS). - Young Soviet Jews are becoming increasingly militant about Israel. The majority of Soviet Jews would leave if they had the chance, although "there is hardly and chance."

This was stated at a press conference here by Boris Sperling, a 30-year-old former Russian Jew, who spent two years in prison for applying to emigrate to Israel. He was socially and economically ostracized for another nine years, from 1959 when he was released from prison until the end of 1968, when he finally obtained an exit visa. This was under the reunification-of-families scheme, after he was able to prove that he had a relative in Israel.

Sperling was accompanied by 22-year-old Yasha Kazakov, who also left the Soviet Union for Israel, and the two men aim to tell their stories and seek financial aid for other Soviet Jews wishing to emigrate.

They are visiting the United States on behalf of the Jewish Youth Movement in Russia, a new international organization of Russian, American and Israeli Jews seeking to promote Jewish emigration from the U.S.S.R. to Israel.

When, in November, 1959, on his release from prison, Sperling visited his mother's home in Riga, he said he found young Jews there "who knew everything about Israel and had begun to fight assimilation."

GREEK FAMILY HURT BY ARABS, HELPED BY TORONTO JEWISH COMMUNITY.- The Nastos family that lost a son in the cowardly terrorist attack against the El Al offices in Athens, is now in Toronto, to stay. On Sunday evening Christos Nastos, 30, wearing a black armband, arrived in Toronto. His wife and surviving son who preceeded him here, were waiting at the offices of El Al.

In Toronto, Rabbi Stuart Rosenberg, spiritual leader of Toronto's Beth Tzedec Congregation that helped the bereaved Greek family to start a new life here, greeted Nastos at the airport. Mrs. Nastos and their son Athanassios, 5, are being treated at Toronto's Mount Sinai Hospital.

Employees of El Al in Israel contributed close to $8,000 to help this Greek family begin a new life in Canada. They also will receive help from the Jewish community.

On picture above: Nastos' wife Catherine, son Athanassios. George, 2 1/2, was killed by Arab terrorists. The Nastos' are Greek Orthodox Christians.

Massuah

by Alexander Grossman

HONORING THE RESISTANCE

In Polish Jewish history, which covers a period of six centuries and is, without doubt, one of the most important chapters of Jewish life and creativity throughout the last millenium, our city of Cracow occupies a prominent place. Cracow was one of the oldest and most renowned centers of Jewish learning and culture. Some of the greatest Talmudic scholars, teachers and personalities who had the most profound influence on Jewish life came from there, such as the Ramu (Rabbi Moshe Isserles, the legislator of Ashkenzic Jewry).

Alexander Grossman, chairman of Canada Massuah, spoke last week at the Cracow Society meeting in Montreal. In his address, Grossman made the following points.

As we are witness today of the cruelty of fate that has brought to an end this thousand-year-old Jewish life, we, the survivors of that community, feel compeled to take inventory, to ask ourselves: what have we done and what are we doing to keep alive the memory of our people and what they represented?

Thus in this month of Kislev, the month of Hanukah, when we celebrate the heroic victory of the Hashmonaim, of Yehuda Hamaccabi and his brothers over the Syrian oppressor, it is appropriate that we recall the Cracow Maccabi which was founded sixty years ago.

This organization, through participation in sports, instilled in the Jewish youth the spirit of the Hashmonaim, inspired in many a renewed Jewish consciousness and identification. It was this Jewish consciousness and readiness to fight for Jewish freedom and dignity that came to the fore in the heroic resistance-struggle of Jewish youth in the ghettoes during World War II.

In Cracow, the seat of German occupation in Poland, armed uprisings against the Nazis took place, led by Zionist youth groups -- among them Dror, whose leader was Abraham Leibovitch (Leban), Akiba Club, led by Dolek Libeskind and Szymer Drenger, and a leftwing group directed by Gola Mirer, a girl.

In the spirit of the Maccabees, they fought in an armed struggle against the overwhelming strength of the Nazi enemy. Just twenty-seven years ago today, the armed Jewish forces under Leban's leadership attacked with hand grenades the Cafe Ciganeria, favorite haunt of German officers, killing scores of them.

It is but in the last few years that some of our friends including those from Galicia have met with Gideon Hausner and Moshe Kol in Israel where a permanent, living memorial has been decided upon. This memorial, to be built in Israel at Kibbutz Tel Itzhak under the name of Massuah (the Torch), would be a world center for youth, dedicated to the memory of the thousands of Zionists who died during the Nazi holocaust. Massuah would embrace a college for study where young people could have the opportunity to learn about this era of Jewish history which otherwise might be completely unknown or forgotten. It would be able to accommodate young visitors from Israel and abroad for short periods of time. Also it would offer special classes for Israeli teachers to prepare them for transmitting the history of the holocaust to postwar-born children. Furthermore it would include recreational and cultural facilities such as a library, an auditorium and swimming pool.

Committees have been at work in Israel and elsewhere to implement these plans. In Toronto a very intensive and gratifying campaign last winter brought highly encouraging results. A substantial sum of money already has been realized and great interest has been shown by many segments of the community in the continuation of this project. There is a committee in Montreal, headed by Sam Lowi; now one is being set up both in Ottawa and in Winnipeg.

This coming Passover the foundation stone for the Massuah Memorial will be laid. A delegation from Toronto will be present.

Tonight, as I bring this message from the Massuah committee in Toronto, I express the hope that those in Montreal will become our coworkers in this noble endeavor nearest to our hearts, one in which we have a common interest, united as we are by our common past, kinship and heritage.

Toronto Men In the news

GUEST OF HONOR. - Joseph Friedenson, editor of the Yiddish language magazine, Dos Yiddish Vort, who was guest of honor at a recent Hanukah party of Beth Jacob High School and Teachers College at the home of Mr. and Mrs. Hershel Tenenbaum.

Adolph Goldberg, chairman, Canvassers' Council of Toronto Histadrut.

Toronto Holy Blossom

Dr. W. Gunther Plaut, spiritual leader of Holy Blossom, is back from Biafra and will speak at the Temple this Friday evening, December 19th, about his experiences during his mission.

MONTREAL NOTES

LUNCHEON

Chapitre l'Amitie, B'nai B'rith, held a luncheon last week.

TEA

Last week Pioneer Women's Organization held a membership tea at Chevra Kadisha Synagogue. Speaker: Samuel Sorin; topic, Jewish Survival

BOOK REVIEW

Recently Sisterhood of Congregation Shaar Shalom held a book review.

MEMBERSHIP MEET

Sisterhood of Congregation Beth Tikvan recently held a membership meeting. Gord Sinclair was guest speaker. Topic: The Radio Industry.

HONORARY GUEST. - Henry Steinberg, who will be honored with a testimonial dinner for the Montreal State of Israel Bond program, Saturday, January 10th, at Shaar Hashomayim Synagogue. Function is cosponsored by Adath Israel Congregation, the Zionist Organization of Canada and Centennial Lodge of B.B. Ira Hirschmann will be guest speaker.

Receptions preceeding the testimonial dinner included the Hanukah party on December 9th at the Chevra Kadisha-B'nai Jacob Synagogue and a gathering hosted by Mr. and Mrs. Jack Steinberg.

LUNCH

Ladies Auxiliary, Mount Sinai Hospital, recently held a luncheon.

PARTY

Recently the Parent Teacher Association, Rabbinical College of Canada, held a Hanukah party. It also celebrated its silver anniversary.

MUSIC LECTURE

On Tuesday evening the Concert Society of the Jewish Peoples' Schools met at the home of Mr. and Mrs. Sydney Fineberg. Allan Fine, bass baritone and Barry Wiesenfeld, pianist, gave a musical lecture demonstration.

CONCERT

A concert will be held this Sunday afternoon at the Jewish Hospital of Hope by the cantor and choir of the Shomrim Laboker Synagogue.

DONOR LUNCH

Adath Israel Sisterhood held its donor luncheon last Tuesday.

TENDER LUNCH

On Wednesday Young Israel of Chomeday Sisterhood held a luncheon in the synagogue.

GENERAL MEET

Women's Division, Canadian Friends of Bar Ilan, met at the home of Mrs. Michael Richler.

MONTREALER TO BE HONORED. - Norman Spector, for many years a staunch supporter of the Montreal State of Israel Bond program, who will be honored at a testimonial dinner by Beth Zion Congregation and Cote St. Luc Lodge of B'nai B'rith, January 17th, at the Beth Zion Synagogue.

Receptions preceding the dinner were held at the homes of Alderman and Mrs. Bernard Lang, Mr. and Mrs. Bernard Stotland and Mr. and Mrs. Martin Kohn.

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TORATH EMETH JEWISH CENTRE,
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Panel discussion on the role of the synagogue in our society of today.
Discussants: men -- Mr. F. Silverberg, Mr. E. Rosenbluth; youth -- Mr. A. Bleeman, Mr. J. Goodman; Moderator Mr. J. Balitsky.
Public cordially invited

On behalf of Mrs. Rose Dolgoff I would like to extend my heartfelt thanks and appreciation to the distinguished panelists Mrs. Hadassah Rosenberg, Professor B. Ansell, Professor Miriam Waddington, Rabbi Meyer Berglas, and moderator Rabbi Emanuel Forman, for their great contribution at the annual celebration of Jewish Book Month.
Sincerely,
Julius Marcus, Chairman
Cultural and Programme Committee
Jewish Public Library

MONTREAL OBITUARIES

BACKMAN, ABRAHAM. - On December 7th, late of Montreal.

BENJAMIN, JULIUS. - On December 1st, late of 5780 Glenarden, Cote St. Luc.

CIMENT, REBECCA. - On December 7th, late of Montreal.

COPPEL, TILLIE. - On December 7th, late of 510 Fraser Street, St. Laurent.

EPSTEIN, HYMAN. - On December 5th, late of 5760 Westluke, Cote St. Luc.

FINESTONE, FANNY. - On December 5th, late of 250 Clarke Ave., Westmount.

KALIN, CHANA. - On December 4th, late of Montreal.

KLEIMAN, ABRAHAM. - On December 4th, late of 1466 Elizabeth Blvd., Chomedey.

LEVINE, IDA. - On December 6th, late of 2440 St. Louis St., St. Laurent.

LIGHTSTONE, MARY. - On December 9th, late of 4325 - 6th St., Chomedey.

NORBERT, NORMAN. - On December 6th, late of Montreal.

SHUSTER, MORRIS. - On December 2nd, late of Montreal.

WEINSTOCK, ANNIE. - On December 6th, late of 5535 Beaucourt.

WEISS, MOSES. - On December 9th, late of Montreal.

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keynote address delivered by
RABBI MEYER BERGLAS
Spiritual Leader of
Congregation Shaarei Tefillah, Toronto
CHAIRMAN FOR THE EVENING
MR. HARRY KOROLNEK

RABBI MEYER BERGLAS

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PARTICIPANTS IN RECENT HIGHLIGHT FUNCTIONS SPONSORED BY TORONTO STATE OF ISRAEL BONDS.- (top photo, Beth Sholom) left to right, Fred Ganz, Q.C., with the City of Peace Award presented to the congregation for outstanding participation in the High Holy Day Appeal for Israel Bonds; Fred Grossman, Israel Bond cochairman; honoree Frank Cadesky, president of Beth Sholom; Mrs. Cadesky; Gov. Theodore Mckeldin, guest speaker; Mrs. David Monson; Rabbi Dr. David Monson.

(Second photo) Seen at a recent reception for the enrolment of new subscribers for Toronto Israel Bonds, hosted by Ed Mirvish at Ed's Warehouse Restaurant: David Mirvish; Edwin Mirvish; Ira Hirschmann, guest speaker; Ben Winbaum, trustee, National Societies of Israel.

Seen in center photo, Adath Israel Congregation tribute dinner, are: (left to right) George Jessel, guest speaker; M. A. Appel, national campaign director, State of Israel Bonds of Canada, holding award; Max Greenspoon, honoree, who received the Tower of David Award; Mrs. Greenspoon.

At Toronto Lodge dinner (next to bottom photo) were: left to right, Nathan O. Hurwich, dinner chairman; Herbert Levy, executive director, B'nai B'rith No. 22; Harry Frank, chairman, executive committee, State of Israel Bonds of Toronto; Murray Ehrlick, president, B.B. No. 22; the Hon. Allan Grossman; Alfred Green, honoree; Joseph Starkman, Toronto Lodge Israel Bond cochairman; Morris Finsten, Toronto Lodge president; Aube Weisman, Israel Bond cochairman.

The Rt. Hon. John G. Diefenbaker, former Prime Minister of Canada, made the keynote address.

At B'nai Israel Beth David tribute dinner (bottom photo) were, left to right: Dr. Carl Voss, guest speaker; Harry Gorman, honoree and recipient of the Tower of David Award; Alex Eisen, president and dinner cochairman who received Israel's Honor Award; Harry Frank, chairman, executive committee, State of Israel Bonds of Toronto; Phil Stone, dinner cochairman; Rabbi Albert Pappenheim; Jacob Adler, Israel Bond chairman, B'nai Israel Beth David Congregation, and recipient of Israel's Honor Award.

Israel's ideal winter resort

TIBERIAS: SUN AND THERAPY

Tiberias - retreat of the Romans, therapeutic spa, pilgrimage center, winter refuge, lakeside resort, No need to resort to adjectives -- the nouns suffice to describe the variety of this city, whose beautiful location on the Sea of Galilee would be enough in itself to attract visitors from far and near.

* * * *

Tiberias was founded between 17 and 21 C.E. by Herod Antipas, son of Herod the Great, who named it after the Roman Emperor Tiberias. Discovering the natural hot springs of Hammat in the city, Herod built luxurious bath establishments, the remains of which can still be seen today.

After the Romans had prohibited the Jews from living in Jerusalem in the 2nd Century C.E., Tiberias became the spiritual center of Judaism. It was here that the Sanhedrin -- the Supreme Jewish Religious Authority of that period -- convened, and it was here that both part of the Mishna (code of law) and the Jerusalem Talmud were compiled. Naturally, Tiberias attracted a great many Jewish scholars and rabbis who came to live and create there. Amongst them was Rabbi Meir Ba'al Haness who lived in Roman Tiberias and earned the name of "Miracle Maker". His tomb, situated near the hot springs, is today a sanctified Jewish pilgrim site. Another venerated site is the tomb of the famous Jewish philosopher and physician Maimonides (Rabbi Moses Ben Maimon), who was buried in the city in 1206.

By virtue of its geographic position, Tiberias endured a turbulent history. She was dominated in turn by Byzantines, Crusaders, Saracens and Turks, each one of whose rules left its stamp upon the city, but most conspicuous of all today is that of Daher-el-Omar, who rebuilt and fortified Tiberias in the 18th century. It was then that the city was resettled by learned Jews and resumed its central place in the life of Jewish scholarship.

* * * *

Tiberias lies on the shores of the Sea of Galilee, 670 feet below sea level, which accounts for its warm climate, drawing vacationers and convalescents especially in the winter season. The blue lake, the gently rolling hills, and the luscious subtropical plantations of the Jordan Valley form an incomparable setting for the visitor who wants to get away from it all, for the water sports enthusiast, and for the pilgrim immersing himself in the events and atmosphere of the Bible. The region of the Sea of Galilee has hardly changed since the days that Jesus trod this land. Around the shores of the lake, accessible by road and some by boat, are Capernaum and Korazim where Jesus preached; Tabgha -- site of the Miracle of the Loaves and Fishes; Migdal -- birthplace of Mary Magdalene; and the Mount of Beatitudes, site of Jesus' Sermon on the Mount. In its south-western corner that lake's water rushes into the verdant shady river bed of the Jordan.

* * * *

The promenade along the lake leads past bathing beaches, the Roman baths and a modern hot spring bathing establishment, excellent hotels which make the most of their superb location, and fish restaurants serving freshly-caught Saint Peter fish.

The newer suburbs climb up the hill, and here many hotels and pensions offer

(cont. on page 7)

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HEBREW CALENDAR

Friday, December 19, 1969. The 10th day of Teves 5730. Sidra: Vayigash
Candlelighting: Toronto 4:24; Montreal 3:53

No hawks, no doves

SELLOUT? WHAT ROGERS FAILED TO SEE

The last statement on the Middle East by the United States Secretary of State, William P. Rogers, stressing the "balanced policy" between the belligerent Moscow-led Arab regimes and Israel's pursuit of peace, will not bring closer in the least the pacification of that area.

First, one must stress the fact that all talk about *hawks* and *doves* in the Israeli Government is the invention of the conspiracy which would undermine the existence of the State of Israel.

The government of Jerusalem, like the people it represents, has one aspiration: the historic Jewish striving for peace, peace with the neighbors of Israel and peace in the world at large.

When a government of a cruel, inhuman, social regime such as that in Moscow -- a government that, because of its power only, occupies almost all of Eastern Europe and keeps it under knout -- when a government that stands guilty before the tribunal of humanity of the rape of Czechoslovakia and dares talk of Israeli aggression -- should Washington jump on its bandwagon and appease such an oppressor?

We know from historic experience that when Moscow speaks of "peaceful countries" it means such nations that follow its lead in the antidemocratic conspiracy. The new "peaceloving forces" in the Middle East (the latest switch in Soviet semantics) are the terrorists of the various "Palestinian" underground groups. Moscow is doing its best to create another Vietnam. Because it could not bring about such a situation so long as Israel is there, it seems dedicated to the support of all forces that would weaken the Jewish state to a point forcing it to become a vassal of the Soviet Union.

Apparently the Secretary of State of the United States denounces the credo proclaimed by the late President Franklin D. Roosevelt: the world cannot remain "half-slave" and "half-free". Yet, we do not believe this opinion of Mr. Rogers is that of the *silent majority* of the American people who never will agree to a sellout of Israel as part of a package-deal for an illusionary accommodation with a government that exiles dissenters into camps for the mentally ill.

Perhaps those who do not agree with Moscow -- who do not buy its form of government, its persecution of the free and the glorification of tyrants should be considered mentally maladjusted. For one can despair when beholding this picture of a Secretary of State of the United States speaking of "a balanced policy" between a nation ready to sit down to the peacetable and political adventurers heading dictatorial regimes whose policy is based upon the teaching of demagogues.

Mr. Rogers, in his now much publicized statement on the Middle East last week, called for total Israeli withdrawal from territories occupied in the Six Day War. In the same breath he said that the United States and other outside powers did not intend to impose a settlement, but he insisted he has the plan for a final arrangement.

His statement about Jerusalem -- a city which has had a Jewish majority for more than one-hundred years and is associated in world history with the people of Israel, not with the Arabs -- shows that Mr. Rogers is confused and tries to confuse others. He was not explicit, except to state that "any party" has the right to decide the final status of the city. He agreed that "Jerusalem should be a unified city . . . within which there would be no longer restrictions on the movement of persons and goods . . ." But "there should be open access to the unified city for persons of all faiths and nationalities." When did Israel reject such a proposal?

The American Foreign Minister then stated that the unified city should take into account the interests of all its inhabitants and of the Jewish, Islamic and Christian communities. When did Israel act against the interest of the communities?

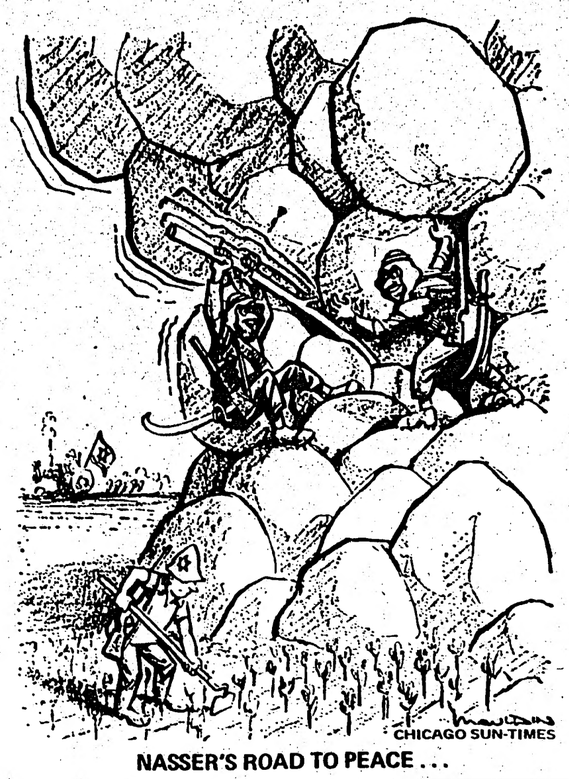
Mr. Rogers conveniently forgets that Jordan had occupied the Old City from 1949 to June, 1967, against the resolution of the United Nations; it had refused consistently to allow Jews to pray at the Wailing Wall. It also tolerated and probably encouraged the destruction of historic, Jewish houses of worship within the Old City, some of which were turned into latrines, amounting to a sacrilege almost unknown in history. Tombstones were used for building material and hallowed cemetery ground was parceled out for the construction of houses.

Who protested during those eighteen years against this contempt for civilized behavior? Not even the United States.

Now Jerusalem is united; the minorities -- Arab, Greek and Armenian in the Old City -- are enjoying all rights. We are told that "other rights" besides those of the Jewish majority should be established. When were they ever ignored by the present administration?

Certainly the present American Government, in its frantic effort to bring about some kind of accommodation with the Soviet Union to keep the world half-slave and half-free, may wish to sacrifice Jerusalem and Israel. But those of us who have a profound belief in the fairness of the American people in its silent majority know that the citizens of the United States are not happy by the sellout of Czechoslovakia and the consolidation with American consent of dictatorial regimes in other Eastern European countries. They know that even the people of the Soviet Union are coerced by the government to accept this unpopular policy against Israel as they are forced to suffer other indignities committed by the Red rulers.

Has America ceased to be the hope of the free? The Nixon administration will answer this when it actually is confronted by Israel's determination to resist enslavement and tyranny.



NASSER'S ROAD TO PEACE . . .

BOOKS OF THE WEEK by Dr. Arnold Ages

THE CITY AS HISTORY

A decade ago when I was a student in Israel, one of the dailies carried a story about a group of Ganaians that had come to a study seminar in Jerusalem.

Upon their arrival in the City of David, a reporter noticed they were awestruck and behaved in a rather confused way. The enterprising journalist asked the Ganaians why they appeared so uneasy.

"Because in our missionary schools back in Gana," they replied, "we had always been taught that Jerusalem was merely a symbol representing the good in life. The 'heavenly Jerusalem' which our teachers taught us about was a uniquely spiritual concept. Yet here in Israel we are standing in physical Jerusalem and it's a little hard to get accustomed to the idea."

The anecdote may sound exaggerated but it points to an important truth about the world's traditional relationship to the Holy Land and to Jerusalem in particular.

For Christians the City of Jerusalem always has been an idea associated with ancient religious history. For Jews it has been far more - a living reality throughout the ages.

Norman Kotker has sought to give new meaning to this reality in his excellent book, The Earthly Jerusalem (Scribner's Sons). Here the author traces the history of Jerusalem from earliest Canaanite times to the period immediately following the Six Day War.

The result is an impressive compilation of facts, images and stories which makes for fascinating reading. Writing in an engaging style reminiscent of the better travel guides, author Kotker talks about the ancient temple sacrifices as if they were happening today.

Among the many snippets of information Katket brings to the reader is his explanation of the origin of the word Jerusalem. It is a highly ironic one. "They (the Jews) had fought their way to Judea, as it came to be called by the Greeks, stealing whatever they could along the way, making a specialty of temple robbery, hierosyla in Greek. When they got to Judea they founded a city and named it Hierosyla, so proud were they of their thievery. Eventually in deference to public opinion, they changed its name to Hierosolyma, Jerusalem."

This slanderous account of the early inhabitants of Jerusalem originated with the Greeks; it indicates the animosities which Jews encountered long before the Christian era.

One of the most painful stories associated with the City of Jerusalem is the sorry record of the various Christian churches who have fought over the custodianship of various shrines within the city.

"In 1814, a horrendous war broke out between the Catholics and the Armenians," writes Kotker, "the Catholics were disturbed by the fact that the Armenians had placed a rug along a passageway in the Church of the Nativity at Bethlehem to deaden the noise that occured when Catholic monks walked by an Armenian chapel during mass on their way to their own services."

"The struggle lasted a decade. The rug was laid and removed and laid down again. After a few years the combattants turned their attention to the Mount of Olives, where the Armenians were trying to build a monastery. A mob of Catholics and Orthodox, led by clergymen, stormed through the streets of Jerusalem and up to the Mount of Olives to demolish the Armenian work, and then back to sing and dance in triumph along the city streets."

But if Jerusalem has seen man at his worst, it also has seen him at his sublimest moments. One of those was, of course, the conquest of the Old City by Israeli soldiers in 1967.

Kotker mentions the little known fact that the Arabs had their equivalent of that famous song, Jerushalayim Shel Zahav (Jerusalem the Golden); it was called The Flower of Cities and described the loss of the old city to the hated Jews.

The relationship between Jews and Arabs is a theme also touched upon frequently by James Aldridge in his biographical sketch of the great city of Cairo in a book bearing the simple title Cairo.

Like Kotker, Aldridge goes back to antiquity to compose a loving picture of a city in which he has lived for lengthy periods and that he sincerely treasures for its charm.

As for the Jews in Egypt, Aldridge feels their situation is difficult thought not perilous. The problem was aggravated, he believes, because of the presence in Egypt of so many Jews with European passports. The latter were treated by the Egyptians with the same harshness accorded all foreign nationals.

Despite reports of cruelty and persecution directed against Jews in Cairo, author Aldridge minimizes the whole affair. "In fact there is far more anti-Semitism in Egypt before 1952 than after 1956, and there is probably more real anti-Semitism (as distinct from anti-Israelism) in European cities than there is in Cairo."

The author also would have his reader believe that, according to a report from Ben Haim Douek, chief rabbi of Egypt, Egyptian Jews served with the Egyptian army during the Six Day War.

"In any case," he continues, "during the 1900 years the Jews have been in Egypt there has always been a community of them in what is now Cairo, and there still is."

"In 1966, I walked into the Big Synagogue in Shari'-Adly Pasha, behind some cheerful old, Jewish ladies, and stood in the big Pharaonic doorway and watched men and women coming and going into the Synagogue."

"Nobody in the street took any notice of them and the worshipers themselves did not behave as if they had to be furtive about their religion. This was still true in 1969."

Jewish readers of Cairo can react to Aldridge's story of the "happy" state of Egypt's Jews with the expression, alevai (if only it were so).

Aside from the section dealing with the Israel-Egypt problem (which is slanted in a clearly pro-Arab way), Aldridge's book has many redeeming merits. His graphic descriptions of the everyday life of the Cairene are most enlightening.

Equally rewarding are the chapters on the cultural life of the citizens of Cairo. Reading this book, in fact, whets one's appetite for a visit to that great city. The only thing that lamently prevents this is politics.

RECENT AND RECOMMENDED

This seems to be the season for travel books and when you put together the photographic talents of Inge Morath and the literary skills of Arthur Miller, the result is as beautiful a document as you can get. It's called In Russia (Viking) a volume happily free of all the cold war cliches and dedicated simply to depicting Russian life. This is one of the few books where I find it difficult to decide whether the text is better than the photographs or vice versa. One of the most spectacular pictures in the collection is a color shot of Russians lined up in front of the Lenin Mausoleum.

Books on Israel appear not to have reached yet the saturation point. A new one (mercifully short, for a change) is Herbert Feis', The Birth of Israel (W W Norton).

Among the many interesting points which Feis touches in his treatment of the diplomatic activities preceding the creation of Israel is the intriguing question of why Russia pressed for the partition plan. The author offers the suggestion that the Russians were astute enough to know that Arabs and Jews would fight and that eventually Russian interests would become involved in the area.

Feis also mentions that the name, Israel, for the nascent state was a last minute decision. Until that time the favored designation had been, The State of the Jews.

DIEF AND ANTI-HATE BILL

Former Prime Minister John G. Diefenbaker delivered last week an impressive address at a Bonds meeting of the Toronto Lodge, B'nai B'rith. It was a fiery speech, the old lion was at his best.

Discussing Israel, the former Prime Minister restated his position that Israel had reestablished her rights during the Six Day War. Speaking of Black Power invasion into Canada, Mr. Diefenbaker was applauded when he demanded a halt to importing into the country half-baked "liberators" who contribute to violence, bloodshed and dissemination of racial hatred.

However, one feature of the address of Canada's beloved elder statesman will not be shared by all his friends irrespective of political conviction. Discussing the so-called anti-hate bill, Mr. Diefenbaker said he is in favor of the section of the amendment dealing with genocide. However he fears the rest of the new legislation might infringe upon the basic rights of Canadians in the area of free speech.

It seems Mr. Diefenbaker is not convinced that freedom for bigots is tantamount to freedom for those who would destroy our democratic society. If, according to Mr. Diefenbaker, the Black Panthers and their ilk should not be imported into Canada, why should dissemination of hatred be tolerated?

ASK THE RABBI
a JCNS featurette

Why am I, a Cohen, not permitted to enter a house in which a dead body lies? Whose graves, if any, may I visit in a cemetery?

Reform Judaism holds that all laws regarding the ancient priesthood have no binding force today. Moreover, it has been argued that there is much doubt whether Cohanim can nowadays be identified as such. But Orthodox Judaism insists on the strict observance of these laws. In many Orthodox cemeteries a special compartment in the prayer-hall is divided off from the main hall so that Cohanim can be present at funerals without being actually under the same roof as the corpse.

The prohibition of a Cohen coming into contact with a corpse has been explained as a reaction to excessive preoccupation with death on the part of the custodians of many of the ancient religions, the Egyptian, for example, with "The Book of the Dead" as a great religious classic. The Torah is a Torah of life. The Torah, however, displays humanitarian feelings and so permits a Cohen to come into contact with the corpse of a near relative, i.e., father, mother, wife, brother, sister, son and daughter. Coming into contact means not only touching the corpse but being under the same roof and, by a rabbinic extension, being in the same "four cubits" of a grave. The sources in the Bible are *Leviticus 21, 1-4* and *Numbers 19, 14.*

Is it permitted to use hot water from a central heating system on Sabbath?

Much has been written in contemporary Responsa on this subject. The principle involved is the prohibition of boiling water on the Sabbath. Now when water is drawn from the tap (unless there is a static water tank) cold water flows into the tank to be heated on the Sabbath. The question then is whether this indirect causation of the forbidden act falls under the Sabbath definition of forbidden work. Grounds of permissibility are that unintended results are not culpable according to the Sabbath law *(davar she-eno mitkavven)* but the matter is rather more complicated. Many strictly observant Jews do not use hot water from the tap on the Sabbath. Orthodox Jews should ask their local rabbi for a decision.

The small community in which I live has no mohel. Can circumcision of our son be performed by a surgeon and sanctified subsequently?

Circumcision must be carried out by a Jew (since it is only binding upon Jews). And it must be carried out with the intention of discharging a religious duty, not a surgical operation. Conscientious Mohalim are always prepared to travel long distances in order to carry out the *mitzva* and it should be well within the realms of the possible to obtain a qualified mohel even in your circumstances.

Letters to the Editor

THE TWO ROLES OF DAVID LEWIS

Dear Editor:

I have been an admirer of David Lewis, M.P., the representative for York (South) and vice president of the New Democratic Party. He is an excellent speaker and makes an impression of a serious parliamentarian.

Nevertheless, as one who has voted for him, I wonder whether in his constant, uninterrupted, anti-American and curious pro-Socialist oratory in Parliament, he truly represents his voters.

I read last week the report about his pressuring Prime Minister Trudeau on Canada's position regarding the American involvement in Vietnam. Has Mr. Lewis ever asked himself whether his NDP foreign policy really represents the views of his constituents?

A. Cohen

Toronto, Ont.

KEEP SMILING

FRIENDLY

James MacDonald, one-time United States Ambassador to Israel, was looked upon in all circles as an understanding and generous friend of the Jewish people. When he arrived in Israel to take up his duties, he took over a house at Ramat Gan as his official residence. There was a mezuza attached to every door and the ambassador was asked if he wished to have them removed.

He replied, "Certainly not."

This encouraged someone to ask whether Mrs. MacDonald would be running a kosher home. "I'm afraid if we did that," the former Minister replied jokingly, "we might lose quite a few of our Jewish friends."

DOESN'T EXIST

On one occasion, when actor Edward G. Robinson visited Israel, a sabra spoke to him about the Hebrew language.

"We're inventing new words everyday---words like labor-union and helicopter and ice cream cone. But there's one word we refuse to admit into our dictionary."

"What's that?" asked Robinson.

"The word, impossible!" replied the sabra proudly.

LOGICAL REQUEST

An American visiting Israel announced to some friends in Tel Aviv he would like to see the Wailing Wall.

"That's easy enough to arrange," they told him. "Just take a bus to Jerusalem and there you are."

"Go all the way to Jerusalem!" snorted the tourist. "With all the money I've been contributing to UJA, can't they have a wailing wall in Tel Aviv?"

TIME ELEMENT

A group of tourists was surveying the ruins of the ancient Temple in Jerusalem. One woman seemed particularly touched by the sight. Turning to the guide, she exclaimed:

"Those Arab bombings, weren't they simply dreadful?"

Sermon for the week

LAW AND LIFE

Torah is usually translated into English as "law," and immediately a problem is raised. If the Torah, in its narrower sense of Pentateuch, is a book of law, what place have the exploits of the patriarchs in it? Legal statutes do not normally contain a detailed historical description of the family trivia of the ancestors of those for whom the statutes are promulgated.

The problem is not new. Rabbi Isaac, quoted in the opening verse of Rashi's commentary to the Pentateuch, draws attention to the fact that the Pentateuch should have, strictly speaking as a book of law, commenced with the first law commanded to Israel—the law relating to Passover. The reason it commences with Genesis is to afford support for Israel's claim to the Promised Land. It is true that, historically speaking, Israel conquered the land from the Canaanites. But all the world originally belonged to God and it was His wish that Israel should possess the land. It was the Canaanites, not Israel, who took that which was not theirs.

Whatever our reactions to this interesting early fragment of Zionist polemic, we can readily see that R. Isaac's arguments do not solve our problem. If the sole purpose of the pre-legal material in the Pentateuch were merely to establish the primordial Divine title rights of Israel to the Promised Land, surely this could have been achieved in the space of a single chapter, not a whole book. In what sense do the family squabbles of the patriarchal families, portrayed so vividly and in such detail by the Biblical author, underwrite any territorial claims? Surely they possess a merit and significance of their own, else they would never have been included in such a Holy Book.

The answer is, of course, that Torah means much more than law—it means a unique blend of law and life. That is why the Torah contains not only laws which govern life but also, as it were, life which governs laws. Already in the Biblical period the delicate reciprocal action between the two can be perceived, as when, for example, certain laws are deemed to become operative only under certain conditions. In the heyday of Rabbinic Judaism the interaction becomes even more evident. In the hands of the greatest of the Pharisaic Rabbis the law sensitively responds to life. Innumerable rabbinic enactments underline this theme as well as famous sayings such as: "We may not promulgate a decree for the congregation unless a majority of the congregation will be able to abide by it"; and "If the Israelites are not prophets then at least they are the descendants of prophets"; and "Take a look at what the congregation are doing." Examples could be multiplied to show how, in the most creative periods of Jewish history, law and life interacted with resultant benefits to both.

No unbiased observer of contemporary Jewish life will fail to be impressed by the manner in which law and life have today got out of step. To a large extent this has been due to the historical circumstances of the Diaspora and the grave difficulties inherent in any attempt to redress the balance between law and life in the absence of any authoritative rabbinic assembly able to speak in the name of all Israel. Intellectual analysis of the situations, however brilliant, will not afford a remedy. Honest thinking, resolute action, and a creative purpose are required if law and life are once more to achieve a fruitful partnership.

At least one of the ways to a deeper understanding of the need for such an approach will be found in an authentic appraisal of the family life of the patriarchs and their descendants, with all its humanity, which we read in the synagogue at this time of the year as Torah. Unless the real life issues between husbands and wives, parents and children, brothers and sisters, are brought into the orbit of religion and made to feel that they belong there—nay, take pride of place as Genesis, a significant terminal point for the dialogue between God and man, then we shall certainly have law in its narrow sense, but not Torah in its fullest sense.

* Apprentices of the Refined Steelworks in the Rhine town of Krefeld are preparing to mould a plastic statue to symbolize Jewish suffering during the Nazi regime and German determination to repair past injustices.

The statue, which will be twenty feet high and will be named the Tree of Pains, will be unveiled near Haifa next spring. A model, designed by Prof. Herbert Kuehn of Muelheim, was presented to Asher Ben-Natan, Israeli Ambassador, last week.

* Prof. Mansfeld of the Haifa Technion was presented in Hamburg last week with the 1969 honorary medal of the West German Architects' Union. Born in Leningrad, he studied in Berlin and Paris before emigrating to Palestine in 1935.

* Before her appearance on her next TV show, Rosalind Kind, Barbra Streisand's sister, plummeted from 189 pounds to 125.

Meanwhile Barbra, in reference to the rejection of her application to buy an apartment in a Fifth Avenue building partly because she is Jewish, charges this as the most recent in a series of events involving alleged anti-semitism among occupants of luxury East Side co-ops.

The actress still would like to get the $240,000, 20-room apartment. She is separated from her husband, actor Elliott Gould, and now lives on Central Park West with her 2-year-old son, Jason.

Her present landlord had written to the cooperative's board stating that "my home was never used as a rehearsal hall, nor had there been any complaints about disturbances in my present apartment building due to my presence.

* Says tenor Jan Peerce, "As long as you can breathe you should be able to keep singing." He explained that by breathing he meant not merely moving the lungs in and out and staying alive but correctly using the singing voice as well. The star never felt better.

Peerce, who made his New York debut in a recital thirty years ago this month, is either 61 years old or 65. He made his Metropolitan Opera debut in 1941.

Said Peerce, "I used to smoke, but I gave it up 20-odd years ago. Not because of cancer or anything like that, but to save the breath."

* Presently there are thirty-one different productions of the musical hit, Fiddler on the Roof, playing in thirteen different countries.

During a visit to Tokyo, an American in the mood for some light entertainment went to see, Violinist on the Housetop, as it is called in the Orient. He found the musical about a Japanese milkman with five unmarried daughters living in a village in Czarist Russia. He didn't understand a word, although he could have rented earphones with instant translation. However, after seeing the Japanese version, he finds it hard to visualize a Jewish actor playing such an intrinsically Japanese character as Tevye.

* A Franz Kafka exhibition ---books, photographs and manuscripts---is being held in New York. Among them is his obituary, in the weekly newspaper of Prague's Jewish community, which reads: "On Tuesday, June 3, Franz Kafka died in the Kierling Sanatorium near Vienna . . . (he) was 41, a man of ethereal refinement of spirit and crystal clarity of mind, a poet whose fame will only be experienced by posterity, a Jew of deepest bonds with Judaism, a glowing Zionist."

Author of The Trial, and, The Castle, Kafka forshadowed the totalitarian inhumanity that surfaced a decade after his death.

The exhibition, at the Leo Baeck Institute, focuses on Kafka's interest in Judaism and Zionism at a time when many other German Jewish intellectuals in Prague, notable Franz Werfel, tended toward assimilation.

Kafka's Jewish consciousness has been the source of some literary controversy. Though it was emphasized by the late Max Brod, Kafka's friend and biographer, in correspondence with Martin Buber and in his essays, some American critics have questioned Brod's evidence.

Kafka's religious awareness is represented in a variety of documents. They include an expression of his early admiration for the Yiddish theater, Hebrew exercises written about 1917, and a letter to Felice Bauer, Kafka's first fiancee, inviting her to travel to Jerusalem with him.

* Zero Mostel is in Japan filming Mastermind.

WRITERS' STRIKE FAILED

Jerusalem (JCNS). - Four straws in a possible wind of change in Arab-Jewish relations hopefully could be discerned in Israel: the Jerusalem Moslem authorities agreed to reopen the El Aksa Mosque and the Dome of the Rock to the public; the staff of Jerusalem's two Arab dailies rejected a strike call from the Jordanian Journalists' Association; a move was reported among local Arab notables to press the forthcoming Arab summit meeting in Rabat to recognize Israel; in Hebron an Arab resident prevented a bazooka attack on the Military Government headquarters.

Soon after the fire at the El Aksa Mosque, the Moslem Council sought to close the Temple Mount to the Jews. The Government naturally refused and insisted at the opening of the Moors Gate to all visitors, under close security guard, of course.

The Moslem authorities, however, insisted on keeping the mount's two mosques closed to the general public (meaning the Jews), and the Israeli authorities felt they could not interfere.

Now, apparently, the Moslems realize that they only offend the public and lose more than they gain by missing the opportunity to display Islamic cultural treasures. They decided to reopen the mosques after the Id el Fitr feast last weekend.

The strike call by the Jordanian Journalists' Association failed dismally. The staff of the Arab owned daily, El-Quds, and of the Jewish owned El-Anba, both refused to accede to pressure.

El-Quds, which supports Arab nationalism, is willing to recognize Israel and treat with her. It has aroused resentment among the Amman newspapers owing to its rising influence and circulation (reported to be in the region of 10,000).

In Hebron, Ramallah and Bethlehem, Arab notables reliably are reported to be preparing a manifesto for the Rabat summit urging the recognition of Israel as the easiest way to secure the rights of the Palestine Arabs.

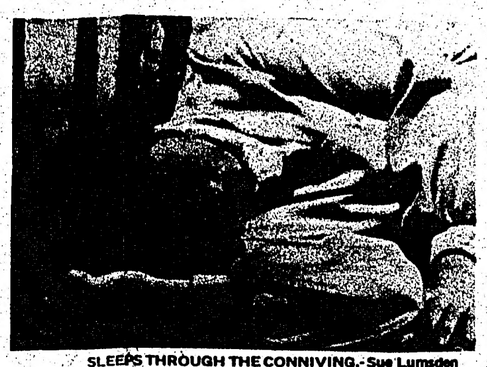
They vehemently oppose the Arab Governments' support of the claim by the terrorist organizations that their policy is the only way to recover from the 1967 debacle.

A Hebronite, on Monday morning, found in his front garden two bazookas fitted with a timing device aimed at Military Government headquarters. He immediately alerted the Army who sent sappers in time to dismantle them.

GOODWILL

Frankfurt (JCNS).- A plea for the West German Government to take more effective measures to curb antisemitic and anti-Zionist incidents, which have been increasing, has been addressed to Mr. Willy Brandt, the Chancellor, by Jews and Christians.

In their message, the local Coordinating Council of Associations for Christian-Jewish Cooperation pointed to the "increasing aggressiveness" of some extremist Left and Right-wing groups and individuals towards Jews and Israelis and it asked the authorities to use all their legal powers to stop and punish the persons responsible.



SLEEPS THROUGH THE CONNIVING.- Sue Lumsden as Peter Pan, lying peacefully asleep while the scheming Captain Hook prepares a poison potion for him.
Peter Pan returns to Toronto's Ryerson Theater for six more performances, December 20th through 23rd.

TORONTO AFTER DARK

LUSTY MUSICAL

After The Nutcracker, the annual holiday "spectacular" presented by the National Ballet of Canada at O'Keefe Centre, comes to a close on January 3rd, Canterbury Tales will be presented from January 5th through the 17th. The "joyous musical" stars Ray Walston, Constance Carpenter and Martyn Green.

HAIR AT TOP

Sales for tickets for the production of Hair at the Royal Alexandra Theater has gone well into February.

Meanwhile, presentations by the Royal Alex will be curtailed, making the house office dark for the duration.

FEBRUARY OPENING

The St. Lawrence Centre for the Arts, directed by Leon Major, will begin its season of five productions on February 26th. There will be four world premieres of works by Canadian playwrights of what promises to be a season of powerhouse theater: Man Inc., written and directed by Jacques Lanquirand with music by Norman Symonds; Jack Gray's high comedy, Striker Schneiderman, directed by Leon Major, set designs by Murray Laufer; Barker Fairley's new English version of Goethe's Faust, also directed by Leon Major with set designs by Murray Laufer; Knackery For All, by the French Russian playwright Boris Vian; Popcorn Man, for children, in association with the Young People's Theater, written by Dodi Robb and Pat Patterson.

NEW WORKS

The Toronto Dance Theater is premiering four new works at MacMillan Theater, from now through tomorrow.

MUSICAL FAIRYTALE

Through December 27th, the Inner Stage is presenting at Global Village Theater a full length children's musical, suitable for youngsters 6-12.

DOUBLE BILL

Besides the Dog and the Stone at the Colonnade, Young People's Theater is presenting The Magic Trumpet during the coming holidays at TWP Theater, 12 Alexander Street. The cast is using the same costumes they wore in Winnipeg where they performed so successfully recently.

Meanwhile, The Tempest, at TWP, continues nightly to capacity filled audiences.

Kishon

The lighter side of Israel

THE SECRET

by Ephraim Kishon

It goes without saying that we went to Tiberias over the holidays, the whole family. Daddy was driving, the little woman dozed, while Raffi and Amir were playing domestic animal voices in the back seat. At the hyena I asked for silence.

"Alright," Amir said, "so let's play yes-no-I-black-white."

"Oh, leave me alone," Raffi answered, "that's baby stuff."

Amir started bawling, since he is still a baby.

"Okay, okay," I calmed him, "Daddy will play that whatdoyoucallit with you."

"Yes-no-I-black-white," Amir repeated the rules of the game. "You can't use those words. If you use them, you are an idiot. It's a very nice game."

We started playing.

"Ready?" My son asked.

"Yes," I answered. That is I had already lost points, "Idiot," said Amir, and repeated the fatal question:

"So you're ready?"

"Absolutely."

With diabolic perspicacity I had avoided this time the trap.

"Is Amir beautiful?" my son asked cunningly.

"Could be."

"How're you playing?" Amir yelled. "You've got to talk long!"

"Alright," I quickly answered, "It seems to me that you are very beautiful Amir, my son."

"What color is snow?" Amir set a new trap.

"Snow," I made an allout effort, "is of an extreme light color."

"Alright," Amir changed his approach. "Would you like to sing?"

I saw through the back view mirror that he was expecting me at long last to say "I."

"It is no pleasure for me to disappoint you," I answered him, "but my voice is not mellifluous enough to be suitable for singing."

"Why are you talking so slowly?"

"As a rule this is not my habit," the wheels were turning in my head, "but in this way it is possible for me to effectively avoid new pitfalls in my replies."

"Okay, Daddy," Amir admitted sadly, "you have learned to play."

"It is not my intention to disregard the fact that success has crowned my efforts to overcome to a large extent the difficulties inherent in speaking in the absence of certain words!"

"Tell me which words?" Amir made a last desperate effort.

"Certain primary key words, which for reasons of prudence may not be mentioned by me specifically lest my partner declare me a loser in this game," I said and added: "It cannot be denied that as my intellect becomes accustomed to this experimental language, self-assurance, fluency and inspired improvising ability become part of my hope that soon it will be within my powers even to deliver a real speech . . . full-sized . . . and urbanely refined . . ."

I fell silent. What was I saying, dammit, what sort of language was this? As if someone else were warbling in my throat. But who?

No!!!

I almost hit a power pylon under the impact of the discovery.

Good Lord, it was Abba Eban!

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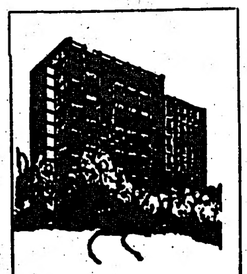

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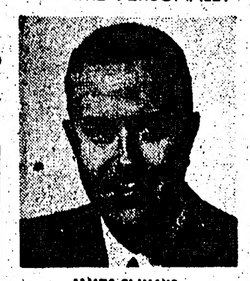

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Shelter for immigrants

Tel Aviv (JCNS). - Disturbances by immigrants at the temporary shelter at Lydda near the airport have caused the Ministry of Absorption to close down the shelter.

For the past five or six weeks 18 families there, mostly from Iran, have refused to leave for any of the areas in which they have been offered housing. They are insisting on accommodation only in the Tel Aviv area. Police received instructions to remove forcibly those who refused to leave for other housing accommodation.

The families had rejected flats at Carmiel, Upper Nazareth, Zichron Yaacov and other development areas. Last week they attacked Jewish Agency and Absorption Ministry officials and smashed furniture. The police had to be called to restore order.

The adamant 18 families are very much in the minority. In November they were the only ones, out of a total of 3,000 immigrants arriving at Lydda, to refuse the accommodation offered to them.

From now on immigrants without a flat on arrival will obtain temporary shelter in a Tel Aviv hotel.

HUMAN RELATIONS

Fighting Next Door

DR. ROSE N. FRANZBLAU

QUESTION: I live in a big apartment house and I think the walls are made out of paper, as a person can hear every word in the next apartment. I have three children and a good husband and live a very happy life.

I feel very sorry for a distressed mother I know very well. She is a very wonderful person. Lately my neighbor has been fighting all the time—husband with wife, and mother with daughter. This daughter has no respect for her parents. What disturbs me most is when the mother has a fight with the daughter, the daughter curses her unbelievably. This girl screams so loud you can hear her a mile away. She is in her first year in college.

They also have a younger son. The mother goes to work, so of course all the fighting is at night. It wakes up my children, and it is making a nervous wreck out of me.

How can I help this mother to know how to deal with such a miserable daughter, and also to teach this daughter to respect her mother?

* * *

ANSWER: In a family where such screaming and fighting as you describe goes on, there are no saints and no devils. Both the parents and the grown children are responsible. It doesn't matter who initiates the fight. Often the very one who appears as the martyr to outsiders is actually the inciter to the riots on the inside.

Perhaps you see this woman as the innocent victim because you want to maintain your friendly relationship with her. Besides, to be critical of her might spread the area of fighting to include you and your family, and of course you want no part of that.

Hearing all that is going on in your neighbor's home may not have been too annoying at first, because by their yelling, you were kept informed. Without prying or probing your curiousity was satisfied. The pleasure you got from this made you feel guilty. This may be why you can neither speak to her directly, nor complain to the authorities about these very disturbing noises. To complain would be like an act of disloyalty. Yet at the same time, you want to protect your children. So you are also torn between your loyalty to your family and loyalty to your neighbor.

* * *

A girl of 18 who talks this way to her mother is emotionally disturbed and is yelling for help. If the girl's behavior really distresses the parent, then the mother should start doing and stop yelling.

With your little ones awakened and frightened by the yelling and fighting next door, you have no alternative but to speak to your neighbor about it. If she is the wonderful person you say she is, she will do something about it. Your neighbor's walls must be as thin as yours, and she must hear the noises from other families. Your complaint will, therefore, not come as a surprise to her. Of course, there is always the possibility that she may become angry with you. But if you handle it tactfully and without fear, she may accept it. Permitting these fights to go on and be heard by others may be this woman's way of requesting sympathy, but not criticism.

Your neighbor's children are emotionally hungry and fatigued. For them to be helped, the parent who appears to be the scapegoat must first get some help. When she gets along better with her husband, the children's behavior will improve too.

KING'S YIDDISH

by Ruthie

Funny! With the invasion of Yiddish by all literati, it seems that I, Ruthie, of all people should begin a new career, teaching the usage of language. And I think I tahka (really) could. After reading some of the things by today's writers, maybe, avahda (of course)?

* * * *

Isn't it remarkable to note how languages are being distorted. And I mean distorted. Okay, through the years a language grows by modern usage. But sloppy talk takes the cake. Why do we then have courses, grammar classes?

An unwritten rule is, a child should be able to understand good English. And children learn by reading and hearing.

So you cringe when a radio announcer, who should know better, says, "Between you and I," and, "Like I said." His soft voice and good enunciation doesn't forgive his grammatical ignorance.

* * * *

Some words do show the growth of a tongue; they are accepted. Take the word, orient, for instance. The word, orientate, is in any unabridged dictionary, meaning, for one thing, to adjust. But in recent years the word, orient, is being used; finally it's approved in a last sentence of a long definition. Progress.

* * * *

But how about our rich, warm Yiddish which so many people are trying to revise? They themselves should learn the language.

It's been a standard joke in Yiddish circles to quote a Yiddish daily which presents a sentence as, "Nemm (take) a chair and sit down." One woman, the story goes, went up to the newspaper office and asked, "How do you translate chair from Yiddish into English?"

Another time I heard, "Menn vellen celebratn (we will celebrate) . . . ."

The Yiddish expression for, to celebrate, is, men vellen provven a Yontov. And they will teach us Yiddish?

* * * *

I love visiting some real, Yiddish homes. The phrases you pick up are amazing.

For instance, if you hear the word, shvebella, what is it? A match, of course, and a good word at that.

The other day I heard the word, plomba, at the dentist's. So I looked around trying to find something that needed a plumber. Finally I discovered it means, filling.

That was a pleasant surprise. Because even the older folks in the family say, "Ikh hubb heint gehaht a filling (today I had a filling)."

And who says you can't coin a phrase in Yiddish? When My Man wants to play cute, he says he's not bayss (letter, B), but in a good mood, gimmel (letter, C). Nu, from him you could expect anything.

* * * *

A good word is, moontern, olfmoontern, meaning, roughly, to revive. Like, hand her the smelling salts.

But the real thing to say is: gay kitzl ah toitn (go tickle a dead person).

The rest of the discussion I leave to you, dear readers.

(Copyright 1969, North American Press)

Tiberias: sun and therapy

(cont. from page 3)

vistas of lake, mountains and valley framed by palm trees and bougainvilia.

Tiberias at present offers some 750 rooms in 17 hotels of A, B, and C class. All hotels grant a 30% reduction during the summer season. The hospices in the town and surroundings welcome pilgrims, while two youth hostels are located in scenic spots in the immediate vicinity. The kibbutz (collective settlement) guest house on the lakeshore north of the city combines confortable, modern accommodation with an opportunity to get acquainted with kibbutz life.

* * * *

Tiberias has been famous as a spa ever since the medicinal value of the hot springs was recognized by the Romans who went to bathe there. The water's natural temperature is 104 degrees F (60 degrees C) and contains numerous health-giving salts.

Today's establishment affords first class medical supervision in modern, comfortable facilities.

Variety is the spice of life -- also when on holiday. Between tours of the region and swimming and sunning, a walk along the lake or through the palm-shaded streets will reveal many interesting reminders of the city's past: The beautiful 4th century synagogue mosaic floor of the town of Hammat; the remains of the Roman baths with the hot water gushing from the earth; the Tomb of Rabbi Meir Baal Haness; the Tomb of Maimonides; St. Peter's Monastery, incorporating the apse of the Crusader church; and the Museum of Antiquities.

When a turn in the road suddenly reveals the mirror-like surface of the Sea of Galilee glistening in the winter sun, the water sports devotee feels his heart beat faster. Be his predilection water skiing, speed boating, swimming or just floating on an air mattress, he knows he has come home. Most beaches in Tiberias offer speed boats and water skis for hire.

When the sun sets, the lake loses none of its enchantment. The mild climate invites dinner under the stars even in winter, followed by dancing till the small hours of the night.

* * * *

Tiberias is an ideal base from which to tour Galilee. Across the lake is kibbutz Ein Gev, distinquished for the annual music festival which it holds. A regular boat service connects the town with the kibbutz, as well as with various sites around the lake. Half-day and one-day tours visit Safed, with its picturesque artists' colony; the Huleh Valley nature reserve; excavations of biblical Hazor; Beit Shean with its Roman theater -- one of the best preserved of its kind in the area; Mount Gilboa -- tragically connected with the deaths of King Saul and his son Jonathan; Degania, the first kibbutz. Tours on horse back, ranging from several hours to several days leave from Vered Hagalil Ranch near Rosh Pina.

Recipe for the week

LAMB MARAKECH

1 cup white raisins
Dry sherry wine
3 lbs. lean shoulder lamb cut into 1 1/2 inch cubes
1/2 cup vegetable oil
2 large onions, finely chopped
2 cloves garlic, finely chopped
Salt and pepper
Red pepper flakes to taste
1 teaspoon turmeric
3 large, ripe tomatoes, peeled and chopped
1 cup (approximately) chicken stock
1 cup toasted almonds, optional
French fried onion rings, optional

Soak raisins in sherry to cover 15 minutes or longer. Brown meat in oil and transfer it to a Dutch oven. Add onions and garlic to the skillet and cook, stirring until onions are wilted. Add to meat. Add salt, pepper, red pepper flakes and turmeric and stir. Add the raisins, tomatoes and enough chicken stock to cover. Bring to a boil. Cover and simmer 1 1/2 hours, adding more stock if necessary. Serve garnished, if desired, with almonds and fried onion rings.

Yield: 6 servings.

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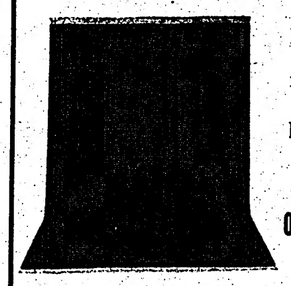

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TERRORIST ROUNDUP

Haifa (JCNS). - Several groups of Arab terrorists suspected of being responsible for bomb attacks on Israeli property and installations have been rounded up by the Israeli security forces.

One group were believed responsible in October for blowing up five apartment buildings in Haifa and also damaging an oil pipeline at Haifa port.

Another group of 11 Arabs from Acre and Nablus were arrested and large quantities of arms and explosives were found in their possession. The Acre group is suspected of sabotage to railway bridges, transformer oil and water installations and buildings in Hadera, Tantura, Kiryat Haim, Bat Shlomo and other places in north Israel. These acts of sabotage were carried out in June and in October.

The suspects are to be brought to trial soon.

One of the Acre suspects is a fisherman specialising in diving for, and recovery of, explosives left on the sea bed by terrorist from Syria.

Police investigating the bombing of the Haifa apartments, believe that six Arabs travelled in a car from building to building laying explosives under pillars.

Some of the terrorists were caught by the Israeli Navy when one of their boats were intercepted in the act of dropping explosives at prearranged spots in the sea.

Among the weapons and devices found in Acre were explosives, hand grenades, revolvers with silencers, delaying devices, detonators, ammunition, tear gas grenades and microfilms. Written orders to terrorists handed to them by El Fatah accomplices in Nablus were also discovered. Terrorists apparently received instructions by coded messages broadcast by El Assifa radio station in Damascus.

Police have appealed to Haifa residents not to relax their vigilance in spite of the discoveries, and thousands of volunteers have been asked to continue nightly patrols and inspections in the city.

LEAD COMMUNITY IN CASH ISRAEL BOND DRIVE. - Members of the Zeglembier Society - 125 families, many of the newcomers to Canada - have done what no other group within the Israel Bond structure has yet accomplished, they not only achieved 100 % participation of their membership as Bond purchasers but they also achieved 100 % cash payment by purchasers simultaneously with their subscriptions, announced Max Shecter, chairman of the Board of Governors, Toronto State of Israel Bonds.

At the recent Zeglembier Society Dinner (above): left to right, Harry Sturner, past president and honoree of the 1968 tribute dinner; Hyman Gelbart, president; Emanuel Shimoni, Counsellor of the Embassy of Israel in Ottawa, guest speaker; Alter Pomocnick, Israel Bond chairman.

Dr. Norman W. Shaul was a leading program participant.

Other leading groups within the Landsmanshaften Division, State of Israel Bonds. are: Stashover Society under the leadership of Izzy Brown, president, and Paul Dabrowsky, Bond chairman; Chenstochover Society, with Sam Yakubovics and Sam Gelkopf, Israel Bond chairmen.

RABIN REPLIES TO ATTACKS

New York (JCNS) - The letter about Vietnam sent to President Nixon by Mrs. Golda Meir, the Israeli Premier, was this week the subject of heated exchanges within the Conference of Presidents of Major Jewish Organisations here - showing that Jews are just as divided on Vietnam as Americans generally.

Meeting behind closed doors, 15 members of the Presidents' Conference heard the Israeli Ambassador to Washington, Mr. Itzhak Rabin, speak on the general situation affecting Israel.

Then Mrs. Rose Halprin, a former president of Hadassah, the women's Zionist organisation, ex-chairman of the Jewish Agency's American section and now chairman of the World Jewish Congress American section, delivered what was called a heated attack on Mrs. Meir's action in sending the letter.

Mr. Nixon's speech about Vietnam, she said, was meant for home consumption, and Mrs. Meir had no right to comment on it.

Mr. Rabin interjected that Mrs. Meir needed no justification for her action. She had the right to react to anything she believed touched Israel's interests, she said.

Mrs. Marie Syrkin, a former Jewish Agency member and the editor of the Labor Zionist Jewish Frontier, strongly criticised Mrs. Halprin and supported Mrs. Meir.

FINE KOSHER BUTCHERS

Paris (JCNS) - North African Jewish butchers who have established their own kashrut organisation and display in their shops emblems similar to the Consistoire's kosher signs have been fined by a Paris court. There is a long standing dispute between the Consistoire and many of these butchers who have refused to pay the Consistoire's fees and prefer less stringent kashrut rules.

MEIR SPEECH

(cont. from page 1)

TERRORISTS KILLED MORE ARABS

Concluding her statement, the Premier said that the terrorism cannot change the map of the Middle East; it has produced limited results only. As evidence she produced figures to show that 80 % of all terrorist activity was carried out by shooting across the borders. Within the territory controled by Israel, she declared, the terrorists killed more Arabs than Jews.

Twenty-two-thousand Arabs, she continued, from the newly occupied territories now are gainfully employed in Old Israel. There is no unemployment whatsoever in the West Bank and only a small number of unemployed in the Gaza Strip.

CRITICIZES ROGERS

Diplomatic circles declared that Mrs. Meir's statement will force Washington to reconsider its policy.

While paying tribute to American friendship and assistance, Mrs. Meir criticized U.S. Secretary of State William P. Rogers for using such terms as "expansion" and "occupation", emulating words from the Soviet dictionary. Israel, she says, has just demands for secure borders. She furthermore rebuked the American Foreign Minister for his "specific references" on conditions of peace, and repeated for the record that only the parties to the dispute can settle it.

In the meantime, she concluded, Israel will maintain its rule in the administered areas with a minimum of interference in the affairs of the local authorities, assuring regular life for the population.

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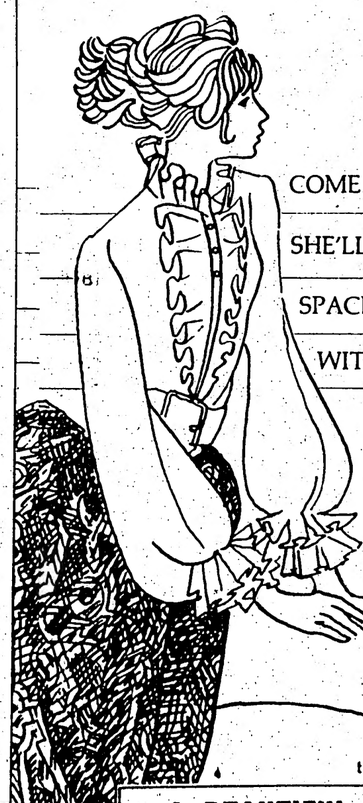

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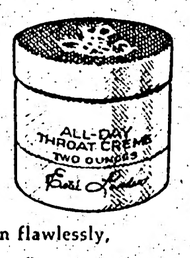

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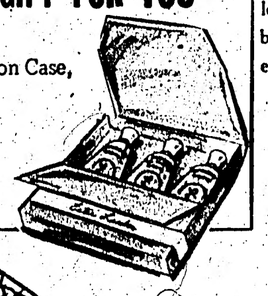

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